A SHORT Discourse of the meanes that the Cardinal of Loraine vseth, to hinder the stablishing of peace, & to moue new troubles in Fraunce.

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¶ A short Diſcourſe of the meanes that the Cardinall of Loraine vſeth to hinder the ſtabliſhing of peace, & to moue newe troubles in Fraunce.

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THOVGH we doubt not but that the doings of thoſe of the Religion be more than ſufficientely iuſtified towardes thoſe that thorowly weigh and conſider without particular paſſion how al things hath paſſed in this Realme ſince it pleaſed GOD to afflict the ſame by troubles and ciuill warres: yet for as much as it can not be, but that al that is paſte is come to the know-

ledge of eche man, & that the ſwoꝛne enimies of the ſayde of the religion, haue alwayes gone about (as yet they do) to darken and diſguiſe the equitie, innocencie and Iuſtice of their cauſe, with all kinde of ſlanders and deceits, with maruellous ſubtil and induſtrious craftes, to the ende they may fæde and entertain the mindes and vnderſtanding of the ruder ſoꝛt and of thoſe that are grieued wyth this cauſe, with wicked and ſiniſter impꝛeſſions of thoſe of the religion, and by this meanes to hinder them from the light of the truthe. This is the cauſe that (til a longer diſcourſe be made) we haue thought it not vnneceſſary to declare as bꝛiefly as is poſſible, ſomepart of the meanes and defenſes of the ſayde of the religion, which are ſo iuſt and lawful, ſo knowen and manifeſt, that they can not but with great ſhameleſneſſe call it againe in doubt: yea and to declare

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to the whole worlde, how they were enforced (full sore against their wil) to vse an extreme and last remedie to preuent an extreme and vnauoydable perill and danger of the libertie of their consciences, (in whiche they haue ben brought vp vnder the authoritie of the King and his Edicts and Assemblies, as wel of the Estates, as of the high Courtes of this Realme) of their liues, honors, and goodes. Against whome they conspired and agreed euer since the assemblie made at *Bayonna*, with the *Spanyarde*, the naturall ennimie of the house of *France*, wherof the prince of la Roche sur-Yon, of worthy memorie hauing bene there presente, and foreseeing the desolation that might ensue therof, aduertised the Prince of *Condey*, and my Lorde Admirall, a little before God called him to his mercie, to the ende they might preuent it, as much as in them possibly

lay,

lay, whereunto he prayed them and exhorted them moste instantely. I leaue (bicause I will not be too tedious) the wicked and vniust behauiours that hath ben vsed in all partes of this realme, to weaken, oppresse, and grieue those of the religion, to bryng the conspiracie of *Bayonne* to passe, the buylding of Citadelles or fortresses, the pulling down of walles, and other such markes of infidelitie and rebellion, which they lefte to the townes where those of the religion remained, and wer strongest, during the first troubles, against the faith promised by the Edict of pacification (although that the sayd of the Religion toke not weapon in hand, but at the expresse commaundement of the Quæne, being then Gouernesse established by the Estates of thys Realme: and to redæme the Kyng from the Captiuitie into the which he was shamefully and outrageously

ragiously brought into the Castle of *Melun* by the deceased King of *Nauarre*, the deceased Lordes of *Guyse*, the Constable, the Marshal of *S. Andre*, and their associates, the iniustice, dishonor, violence, oppressions and tyrannies that hath ben exercised towards them, the secrete wayes and practises that hath ben vsed to bring their purpose to passe, yea so farre, as the troubles being in *Flaundres*, they determined to vse the occasion of the Duke of *Alba* his passage with the King of *Spaynes* power into the same Countrey to bring their sayde conspiracie to passe. Yea and to thys effect were diuers messages sent to the Duke of *Alba*, and many counsels holden at the same time, aswel at *Marchais*, as at *Monceaux*, to determine and reason of the meanes that they myghte vse to execute the sayd enterprise, and namely at the sayde *Marchais*, in the Moneth of

September last. At which place, it was determined, that the king shold withdraw himselfe to *Boys de Vincennes*, whither vnder some honest colour, he should sende for the sayde Prince and Admirall: at which commaundement if they obeyed, or any one of them, they shold be apprehended: if not, that they had six thousand Swissers, which were raised vp vnder pretence to serue as wel against the Quéene of Englande for the defence of *Calays*, as to kepe the frontiers, whyle the duke of *Alba* passed, for feare least he shoulde enterprise any thyng agaynst the Kyngs countrey, though it be manifest to all the worlde, that the sayd Swissers arriued not at the frontiers till the Duke of *Alba* was passed. And so vnlykely was it to be beléeued, that the Quéene of England would enterprise any thing against Calais that there were also, xxj. companies

of

of Souldiers which wer chosen and named to muster in armor, who had also appointed them a day and place of repaire. By meanes of whome, with the sayd Swissers, they myght take at vnawares and be assured of the sayd Prince and Admiral if they came at his Maiesties commaundement: And in the meane whyle to seeke out with all rigour those of the Religion, vpon the resisting of the Edict of *Roussillon*, namely such gentlemen as had receyued or established in their houses other Preachers than such as were of the Kings subiects: which was cause that it was ordained at the instance and sollicityng of the Cardinall of *Loraine*, which came to the Court but a litle before, that the great dayes shoulde be holden at *Poytiers*, principally to be occupied in the proceste of those that shall be founde culpable in the sayd pretended contrauentions, so

far as to declare them giltie of high treason. And bicause that the presi-dent and counsellers of the Courte of parliament of *Parys*, which were appointed to go thither, séemed not to the Cardinall to be partiall and factious inough, he cut, viz. from the number that were appointed, and in their place thrusse in other of hys owne aduancement and honor. And for the countrey of *Normandie*, they sent the Maister of Requests S. Martin, who had cõmission with letters to the Parliament of *Rouen* to thys ende that they should ioyne with the sayd S. Martin in the said commission & not breake vp the court, although the vacation tyme was very nigh, which the Admirall forseyng, that it coulde bring nothyng but troubles and seditions, he made great sute frõ the moneth of July to the Constable in his houses of *Escouan* and *Chan-tilly*, and to the Quéene hir selfe in

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the saide house of *Chantilly*, giuing the to vnderstand that if they continued the sayde inquisition, it shoulde be impossible to kepe those of the Religion from rising, being alredy in an extreme mistrust as well by reason of the secrete practises and fetches which they vsed with the Duke of *Alba*, as by reason of the preparation that was made for warres towards them, & the threatnings that dayly were vsed agaynst them. And bicause that the sayd Admiral being returned home agayne saw the matter growe dayly worse and worse, and that there rise daily new occasions of suspition & mistrust, dispatcht one forthwith, with a large letter of his owne hande to the Constable, by his Secretarie, to declare vnto him the euels and inconueniences that he should looke for, & suche as he had already proued, if he caused not them to ceasse the wicked behauior

which they vsed to those of ỹ religiõ. Which he repeated agayne to hym by Monsieur de Thore, whome the Constable sent to his house of *Chastillon* to him a little before the troubles, him he prayed amongest other things to shewe the sayd Constable that doubtlesse if the Switsers approched, all *Fraunce* would be in armes, cõsidering that ther was none apparant occasion wherto they shold serue, but onely agaynst those sayde of the Religion. Whereby it manifestly appeareth, that they of ỹ Religion meant not to do any thing at vnwares, or of long time to haue attempted any such practise, as their enimies beare men in hand, but that they haue sought al meanes and remedies that coulde be to auoyde the troubles, as well by long and incredible pacience, as by the often declarations and supplications that they haue made to their Maiesties for ỹ

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anoyding therof. Which was cause that the sayd Constable sent diuers letters to the sayde Admirall to remoue him from those suspitions and mistrusts by faire speach and Court promises, and by this meanes to lull him a slepe in his ouerthrow, and the ruine of all those of his religion. In this meane while his maiestie was summoned and called vpon in the name of the king of *Spayne* by a personage that was sent expressely frō the Duke of *Alba*, to kepe that promise that he made at the said *Bayone* to destroy all those of the Religion which are in this realme, so that the sayd Prince and Admirall seyng the perill so present, bothe to them and all those of the religion, after they had soughte all lawfull meanes to cause his maiestie to vnderstand by infinite numbre of letters and messengers the wrong and iniurie that shold be done to those of the religion

and

and the ruine and desolation that
woulde ensue, and that that profited
them not, determined in the sayde
month of September last to repaire
towardes their sayde Maiesties to
make their declaratiõs themselues:
and for that theyr sayde Maiesties
were enuironed with ỹ Cardinal of
Loraine, and his adherents, through
the counsell of whome, and through
the straighte intelligence that they
had with the *Spanyarde* al these prac-
tises were conducted and purposed,
and who wold be very glad to finde
occasion to enterprise and execute a-
gainst the sayd Prince and Admiral
that which alredy they had resolued
and determined, they thoughte good
for this cause to accompanie them-
selues with certaine appointed gen-
tlemen of their kinsfolks & frends,
to the number of 100. or 120. and to
weare certaine armoure for theyr
owne safetie. Which the sayd Car-

vinal and his ministers failed not to interprets in yll part, and to incense their maiesties to thinke euyl of it, as they vse to do in all matters that pertaine to those of the religion, sowyng abrode, that they were aboue fiftene hundreth or two thousande horsemen, and that they woulde attempt some thing against their maiesties, and their enterprise was against the estate. But I leaue to all good and discrete vnderstādings the iudgemēt, with what shew of truth that coulde be spoken or mainteyned. For first it can not be denied, that aboue fyre moneths before, we were certainly aduertised of the takyng vp of the Switsers vnder a false colour and occasion of the *Spanyards* passage into *Flandres*, and of so many preparations and prouisions of warre as were made to execute an enterprise against those of the religion, besides that their thret-

nings were very often and common and that it is not likely if those of the Religion had meante any harme they would haue tarried the passage of the sayd *Spanyards*, or the cõming of the Switsers to haue executed it, and much lesse haue vsed so many declarations and aduertisementes towards their sayde maiesties, to the end that vsing their authoritie they might remedie the present danger which was foreseene, which might so easily haue bene remedied, if they would but haue ceassed the cruell and wicked intreatyng that they vsed to those of the religion. Further it is well knowne that Monsieur of Montmorency mette with the sayde Prince and Admirall with their cõpanie sent from their said Maiesties in a litle towne named *Roroy*, seuen or eight leagues from *Meaux*, at ten of cleue of the clock at night, whereuppon incontinent they sent the sayd lorde

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Montmorency after they had instructed and informed him at large of the occasions that moued them, thereof to aduertise his sayde Maiestie, as soone as he possibly myght. Nowe if they had ment any harme, they are not (God be thancked) so simple of vnderstanding, but that they would haue stayed the sayd Lord Montmorency with them, neither would they haue remained in the sayd towne of Rozey nine or ten houres as they did, but would haue passed thorow without stay, if they had meant to haue vsed any enterprise vpon the soldiars. And because they haue likewise blowen abroade, that they were in armes throughoute all Fraunce at one time, whiche that can not be without common vnderstanding of all those of the religion, and that it was a purposed enterprise, the answere is as easy as true, that we will not denie, but that they of the religion

being in an extreme mistrust that
their enimies would sodainly run
vpon them, rode vpon their garde.
And that (the sayd prince and Admi-
rall going to their sayde Mansions
with so small a compaine as a hun-
dreth or fyue score Gentlemen) they
aduertised those of the sayd religion
of their voyage and repaire to the
Court, to the ende that they might
be readie, if their enimies should en-
terprise any thing against them: for
feare of falling into the inuecies of
those, that seke their vtter ouerthrow, and
y haue the force & armes of the king
in their power to dispose at their
will & pleasure as they haue yet to this
day. But herein is to be marked the
craft & subtilty of y enimies of those
of the sayde Religion, that would
worst to their charge to be guilty of
treason, wherewithy they themsel-
ues haue bene often spotted and
conuicted through their behauiours

The quarrel that they first made on the Dukedome of *Angeou*, and the Earldom of *Prouence*, as if they were vsurped by the Kings from their ancestors shal sufficiently witnesse the same: the serch that they haue made since for their rate and genealogie, to beare men in hãd that they were lawfully descended of the bloude of the Kings of *Naples*, and the crowne of *France*, and the crowne to be vsurped from their sayde auncestors. The tyrannie that they vsed in the time of King *Francis* the second, to make away the houses of *Bourbon*, of *Montmorency*, and of *Chastillon*, which haue beene alwayes as blocks in their wayes to hinder the course of their ambitious practises, the insolent and bolde enterprises that they made at *Pontoyse*, to take our King, Queene, and children prisoners, and by strong hand to keepe them as prisoners and captiues in the Castle of *Meaux*, and from thence

to *Paris*, where they made him make an enfrie as shamefull as euer his predeceſſors kings had made it honorable, whiche was cauſe of the firſt troubles, & from whence is ſprong all the other ſeditiõs & mutines that haue ſince had courſe in *France*. Yea if it were but the enterpriſe and cõſpiracie not long agoe diſcouered, which they practiſed to attach Monſieur the Cardinall of *Bourbon*, the Mareſchals and the Chauncellour, thinking the Queene would dye. What nede we any other proues manifeſtly to diſclose their wicked intents, and in effecte to condemne them of Treaſon, wherewith they chagge thoſe of the religion but by ſlaunderous preſumptions and vain coniectures, which they forge in their braine with ioconde heartes, and by ſmiſter and falſe interpretations of their willes and thoughts, of whiche God be thanked, they coulde not

bryng one to effecte, though we can not iuftly doubte, but that thofe of the religion haue had diuers good occafions and meanes to enterpryfe and execute wicked practifes if they had ones minded any fuch thing: and alfo it can not be denied but if they had found them felues neuer fo little giltie of that crime of treafon, they would haue ben ware how they had layde downe their armour fo readily as they did, hauing ftrength in their handes fufficient to make mé beleue them, if they had myynded to haue abufed it. But they were alwayes aſſured, that their innocencie would make them able to fhew their faces before all the world, as they do and hereafter fhall do, notwithftanding the falfe tales & flaunders that their enimies publifh abrode againſt thē. But if peraduenture the fayde Cardinall and his aſſociates would go about to purge themſelues with falſe

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disguised pretenses (as they are neither without) saying that their seasing on the kyng in the sayd Castle of *Melun*, was bicause he was vnder age, and that his person coulde not be better kept than by the officers of his crowne, and that now at the beginnyng of the last troubles when the sayd of the religion would haue had hym he was of age. We will answer that, which all the worlde doth manifestly know and perceiue, which can not be denied, they will make hym vnder age, or at full age, when it pleaseth them, for their profite, and to cloke their dedes, or to condemne and blame other mens. For at this presente he is of age as they confesse with their mouths, and neuertheles they make hym vnder age in effecte. And that this is true, can he be called of age when he himselfe hath written to the said Prince that the assemblies and other faction

that were vsed in diuers partes of his realme dyd marueilously displese him, for the importaunce and consequence that his Maiestie foresawe, that such things might bring with them, & that he could not remedie it, being marueilous sory that he was no better obeyed: Shal he then be called of age, when the force & armes are not in hys handes to dispose them soas he may enforce obedience: and that against his will, and minde, they make hym break the faith and publike assurance that he hath promised, & that brotherhods are made vnder colour of religion very dangerous for his estate, as at *Dyon* the .xviij. of July, as shalbe spokē of hereafter more at large: And when they refuse to obey the Letters or messages that his Maiestie sendeth about to the Prouinces, except they be marked with a certaine signet of the Cardinal of *Loraine*. And when they say that if his Maiestie wil not allowe that which is done, it shall not much trouble them, for they know,

to whome to haue recourse elsewhere. Neuertheleſſe in this meane while, this crime of Treaſon layde to the charge of thoſe ſayd of the religiõ, was cauſe that their ſayde Maieſties withdrewe themſelues ſodainely to *Paris*, where the ſaid prince with his cõpany deferred to mæte with him (as wel for the daunger that was there, as that it gaue certain occaſion of trouble & ſedition in the ſayde towne, for that they which toke the Cardinall of *Loraine* & the King of *Spaynes* parte, were aſſembled there) but determined to remaine at *Claye*, whither his Maieſtie ſent the next day towards them, the Chauncelor, the Marſhal of *Vieille Ville*, & *Morvilliers*, to whome the ſayd Prince with his cõpany deliuered a requeſt in writing to preſente to his ſayde Maieſtie, wherin they moſt hũblie beſought him to do them iuſtice, and afterward marched to *S. Deniſes* nigher the towne, to haue the better meane to vnderſtande the kings wil and intent euery houre:

during

during which time the sayde Prince with ỹ Lords of his cõpany in all their parleys which they held with the Kinges deputies haue alwayes giuen the King to vnderstande of the number of strangers that they were cõstrained of extreame necessitie (full sore agaynst their wils) to call & seeke for their succour: and that they could not be ignorant not only of the oppression & spoile that their cõming might bring to all ỹ kings subiects, but also a gret desolation & danger of vtter ouerthrow of his realme. Which then might eally haue ben prouided for, if thei had had as good wil therto as the Prince & his cõpany, who sufficientely shewed they desired nothing more. If nothing could be concluded on, at the sayd parleyes, ỹ fault can not be layd to them of the Religiõ, which neuer proposed or demaunded any thing but that which touched ỹ liberties of their consciences, and safety of their liues, goods and honours, neyther in any of their requests, declarati-

ons or articles ẏ euer they presented to his sayd Maiestie (what so euer they woulde make men beleue to the contrary, sauing that in forme of a most hũble supplicatiõ, it was once declared to his maiestie, the great charges & oppressions that was executed vpon his people, whereby as well the Nobles as pore Common people smarted. Whereupon, receyuing aunswere from his maiestie, it was neuer since once motioned. Which may serue for moste certaine and sufficient proofe to proue those to be lies, that so often the Cardinal and his ministers haue blowen abrode, that the sayd of the religion medled in their demaũds with matters of the state, whiche shall neuer be found: for they desire nothing but to liue quietly in their houses to yeld that seruice that they owe to God & to their king in the frẽdom of their cõsciences and safetie of their liues, requiring of his maiestie none other fauors or honors, but such as it shall please hym to

bestowe vpon them. And if they haue published any libels or writings vnder the name of those of the religion, concerning matters of the state, as in dede there hath bene, that is done by the malice and subtiltie of the sayd Cardinall and his adherents, which cõmonly doe vse such subtill & vnlawful meanes to bring those of the religion in more hatred, and to set heauen & earth against them. The same is also more manifestly proued by the treatie of ỹ last peace, to the which the said of the religion shewed themselues so tractable, ready and enclined, & wherin shal be founde that there was nothing propouned or treated on by their deputies but that apertained to the libertie of their consciences wherwith they held themselues cõtented: and as for the suretie of their liues and goods, they so trusted & stayed vpon the faith & word of the king, that immediatly they laide downe their armour, submitting their stomacks and naked brests to the swords & weapons

of their enimies: sending away ẏ ſtrã-gers which they had called to their aid, with as great care & diligence as was possible: yea so farre as to borow great sũmes at high interest to furnishe their payment, to the end that their returne might not be hindred or slackned: but in stede of favoring this sodaine recouerie of money with the conducting of them, they suffered the most part to be robbed and pilled by the way: & som of them that conducted them, to be slaine, other some to be put to ransom at *Auxerre*, without recouering any iustice or right against them: which maketh men presume, that thei did nothing but that that was cõmanded them: and neuertheless it can not be denied, but ẏ at the treatie of peace the sayd of ẏ religion had sufficient force (God be thãked) to conserue themselues agaynst their enimies. But in stede of acknowledging this true meaning and sincerite which they vsed in so ready yelding obedience, and in the performance of

their

their promises, they slay them and lay handes on them in euery parte of this realme, with such impunitie, that they make manifest to all the worlde to be maruelously wel pleased withal: & that they made but a figure of peace, ỳ they might the more easily execute through a dissembling peace, that whiche they coulde not doe by open force, as they plainly disclose by the effects, and it appeareth daily more & more by the messages that are ordinarily sent to *Rome*, & to *Spayne*, by whom they send word, that thei haue done better execution of those of the religiõ since the peace, thã euer they could do in time of opẽ war. Wherunto I report me to that that La Vallette sayde not long ago, that in one certaine place of the Realme, there were aboue CCC. of the religiõ slain, and that by litle and litle, they woulde make as good a reckning of the other. And to this effect the Cardinal of *Loraine* wrote a letter to the lady his mother signed both with his hand, and the

Dukes

Dukes of *Aumale*, containyng these wordes, that it was not possible for thé to hinder the conclusion of the peace, but they would hinder the execution therof wel ynough so that she might be assured that it should be a truse but for a small time: which we at this day proue sufficiently in effect: hauing not yet obtained the publication of ỳ same as it was promised and sworne. But contrariwise they haue tollerated certaine determinations of the Courte of Parliament of *Tholouse*, and the ordinances of diuers Gouernours of Prouinces directely contrary to the sayde pacification: and if it hath bene published in any place it hath bene figuratiuely and guilfully without any accustomed solẽnitie, as at *Tholouse*, where they haue besides this bene so bold and hardy, as to adde to the sayd publicatiõ these wordes Published, as is contayned in the secrete Register: at *Lyons*, where the sayd publication was made wᵗ the doores shut: at the same instant

another

another proclamation throughout the town directly contrary vnto the same. It wold be very long and almoste infinite to disclose here at large other such like effects, only I will giue a note of some that can not be denied. And first the murthering of Rappin, steward to the prince of *Condey*, who being sent to *Languedocke* with the Kings safeconduite, for his labor, in hatred of the peace wherof he bare newes, & of the prince who honoured hym to make hym hys houshold seruant, the sayd court of parliament of *Tholouse* caused myserably to die, and that with great hast & most manifest malice: and to obey the passions of a seditious *Iesuite*, who openly preached in the sayd *Tholouse* more tha three moneths before, and continued dayly in the presence of the Magistrates and officers of iustice, that he ought to die that first broughte the newes of peace, so that the morning wheron the sayd Rappin was put to death after diner, he aduertised those that were at

his preachyng of the place where the sayde Rappin shoulde be put to death, which he learned of the chief & seconde Presidents, & the kings men (notwithstandyng that the proceße of the sayde Rappin, was not then concluded nor agreed on) wherat so farre are they from shewe of being offended, that contrary wise the deputies of the sayde *Tholouse* which afterwarde repaired vnto their sayd maiesties, were as wel and honorably receiued, as if they had done som notable facte. I leaue to shewe that at the gates of all the townes of this realme there are yet ordinarily a greate number of Warriers, and the moste part of them with their ensignes displayed, & that those of ẏ religion which would come in againe, haue ben killed, beaten and spoiled. I leaue also to declare that my masters of ẏ cõmon (for so they cal them) are not afrayd to say opẽly, that they wil haue no peace, and if the king wil haue it, they will make him a monke, & croune an other king: &

that

that they wil rather yeld to the *Spanyard* thā ſuffer it: theſe woꝛds be cōmon. I wil alſo leaue ẏ collectiōs of money, the enrolling of mens names, and the thꝛeatninges that they dayly vſe, ſaying that thei wil giue the *Sicilian* Eue-ſong to thoſe of the Religion, ſhoꝛtely. And if therto be anſwered as cōmonly it is, that there are ſo many vndiſcrete woꝛds on both partes, that there is no hēede to be takē to them, and that they of the Religion are as much to blame foꝛ thꝛeatning woꝛds as the other: at the leaſt it muſt be cōfeſſed, that there is great difference in theffects that folowe on that that is repoꝛted of thoſe that be of the Romiſh religion; & therfoꝛe we muſte nedes beleue it, and as foꝛ that that is repoꝛted of thoſe of the refoꝛmed Religion, ye can not perceiue one onely effect. I leaue alſo, euidently to declare, that they deſire nothing leſſe than the maintenance of the Edict of the peace, they haue (contrary to the opinion and hope that al thei had

that truſted to the faith and promiſe of the ſaid pacification) taken away the preaching oute of the towne of *Lyons*, which was one thing that the prince & his cõpany ſtode always moſt in, in all his parleis and treaties of peace, & that hindred ỹ concluding of the peace more than thre moneths together, bicauſe he would not fruſtrate the ſayd towne of the benefite of the Edicte. I leaue to ſpeake of the godly brotherhodes that are made in diuers places of this Realme vnder colour of religion, the frutes & effects of the which we may iudge by an aſſembly that was made ỹ. xviij. of this moneth of July in the towne of *Dijon*, to the numbre of .ỹ. thouſand mẽ in the kings palace: wher maiſter Iohn Begat counſellor of parliament in the ſaid town of *Dijon*, (being aſſiſted with ỹ. ſonnes of the Seig. de Tauãnes, (who can not be found himſelfe bicauſe of his vnaptneſſe) and of the counſelors Fyot, Remõd, & Mallerois) made a long oratiõ to the aſſiſtants how requiſite and ne-

ceſſa-

ceſſary it was, that euery mã ſhold pꝛe-
pare himſelfe, and be furniſhed with a
good hoꝛſe of Seruice, and a good coꝛp-
ſlet: and they of meaner callyng wyth
harguebouſes and good Moꝛiõs, hauing
ſuch an enimie ſo nigh (ſpeaking of the
pꝛince, who was then at *Noyers*) to foꝛ-
ſee ẏ thei wer not take at a ſodain with
a ſoꝛt of ſimple baſtard pꝛinces & ſtrã-
gers, which wẽt about to reſiſt ẏ king.
This was the very language of ẏ ſayd
Councelloꝛ Begat: and foꝛ this cauſe it
was alſo nædeful to leuie ſome pece of
mony from moneth to moneth: wher-
vnto ech man ſhould contribute accoꝛ-
ding to his abilitie towards the main-
tenaunce of their bꝛotherhode, which
they called of the Holy ghoſte: and it
was agrẽd by the conſiſtoꝛie, that the
Abbot of *Buſſiere* ſhoulde be receyuer
thereof, which they haue of late eſta-
bliſhed to that end: exhoꝛting the ſayd
aſſiſtants after many other long diſ-
courſes to holde vp their handes and
ſweare, that if any war were moued,

eche of them should endeauour themselues to execute that which should be determined in the sayd consistorie, without acceptiõ of father, mother, brother, sister or childe: wherupon some of the assistants rising vp & demanding whether the king did auouch and authorize the same, the sayd Begat answered, that he had expresse letters from his maiestie to that end (which the sayd Seigneur Tauannes had deliuered to the hands of his secretarie Peroul, who was not thẽ to be found) and that they nẽded not to doubt therof, forasmuch as ẏ sayd Se. de Tauannes to witnesse & auouch that he had spoken, sent his .y. sonnes expressly in his place, til he might come himself, which he hoped would be the next sonday: and if the kings maiesty should be offended with that he had tolde them, they should neyther nẽde to doubt nor feare, for he knew wel ynough to whõ to repaire elsewhere. And further that they nẽded not to sticke at the letters that the king ordinarily writ to ẏ sayd

Seig-

Seigneur de Tauannes, & to the Court of parliament touching the obseruatiõ of the Edict, for ỳ there was a certain secret language betwene thẽ, that al the worlde vnderstode not: yea in thys meane while they kepe all those of the religion of the same townes shut vp: & further it is wel knowen that the inhabitants of the towne of *Creuant* receiued a letter from the sayd Seig. de Tauannes the. xxvj. of this moneth of July in which he willeth them also to make brotherhod & company amõg thẽselues & promiseth to cause the same to be ratified by the King. But what shal I say of that vnnatural barbarous & cruel assault cõmitted at the same instant in ỳ town of *Amiens*, vpon six or seuẽ score persons of the religion, of al seres, ages & qualitie? Is it not wel knowne that to make vs beleue ỳ they wold punishe so wicked & horrible a fact, they sent the Marshal of *Goss* to the said places, who imprisoned ỳ authors of the said slaughter, which since wer released at the instance

stance and intreatie of the Cardinal of *Lorainé*, who in open counsel sayd, that they ought to haue pitie of those poore men, which did that they did through a holy zeale of religion, and that he wold be the first that shold beg their pardon: So that for a colour & shew of Iustice, thei caused iij. or. iiij. poore knaues to be whipped, making them to beleue, that they were the doers therof, and caused certaine that were the doers to be executed in picture, who were present at the execution of their sayd pictures.

What should I recite a like onset cõmitted in *Prouince* in the person of Seigneur of Cippierre, and of. xxxvj. gẽtlemen of the religion) whiche beyng determined before, the brute therof was common in the Courte a Moneth before the acte was committed, so that the Cardinall of *Guyse* stickte not to say in open company, that they mighte make reckening of one head already, & that they hoped likewise to haue the other. Hath not the like also bene done

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by the garrison of *Orleance*, which issued out in ỳ night to slay captain Fanax, which had lien long sick at *Olynet*. Likewise the captain Gosse, whose wife was constrained to hold the cãdel to light the murtherers while they hewed hir husband in pieces. Likewise at *Auxerre*, not long ago, the Admirall sending one of his gentlemen to the Seig. of Prye, gouerner of the same place, about certaine particular affaires, the sayd gouernour giuing him two harguebouziers to conduct him to the towne gates, he was set vpon by the sayd hargebouziers & others and so sore wounded, that there is litle hope of recouerie. What shold I recite a cowardly & traiterous parte cõmitted at ỳ castle of *Ligny*, on a graue man of the religiõ, who perceiuing diuers seditious & wicked people of the same place did pursue him to kil him, ran to the bayliff as vnto ỳ protection of the magistrate, who for his charge & duties sake, made shewe to receiue him, & locked him vp in a garret: whither sone after the said seditious people came, & opened ỳ said garret with

the bailifs key, toke the ſaid perſon, and after they had traylde him rounde about the ſtretes of ỳ town, they cut of his hed, & threw his body into ỳ riuer. Whereby appereth, not only the boldneſſe of ỳ people, but alſo an allowing & conſenting of the magiſtrate in the executing of ſo wicked & miſcheuous an act, of which he himſelf was executioner & hangman, in gyuing ỳ key of his garret to the ſaid murtherers, ỳ is, giuing & deliuering ouer to their rage and fury, this poore man which was vnder his protectiõ. What ſhould I ſpeake of ſo many murthers, butcheries, & vnnaturalneſſe that the garniſons of townes do daily cõmit againſt thoſe of the religion, as at *Bloys*, at *Mair* (a place appointed for the exerciſe of the religion) where many of thoſe of the religiõ haue ben woũded & hurt, their tẽple burnt, and their houſes ſpoiled & ranſackt: they of *Auxerre*, of *Orleãs*, of *Troy*, of *Tholouſe*, of *Rouen*, of *Lyons*, of *Yſſoudun*, of *Burges*, of *Valẽce*, of *Cyſteron*, of *Antrain*, & of *S. Leonards*, out of all which thoſe of ỳ garniſõs haue taken away diuers honeſt women &

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maidens (after they had forced & ravished them) & kepe them stil: with infinite other places, wherby they shewe manifestly by their behaviour, ỳ their charge is nothing else but to kill, & indifferently to murther al ỳ make profession of the religiõ, to spoil & pil their goods and houses, & especially in those townes where they yelded most redy obedience, & first layd down their armes: And wher they ought to be most gently & curteously used they ar most cruelly, tirãnously & rigorously used: as at *Auxerre, Orleance, Soiſsons*, & other places, where they incõtinẽtly laid down their wepons. Yea the worſte is, which is almost intollerable, that they wil admit none to the said garnisons, but partial & factious men, to whom they giue means to reuenge their particular hatred: As to Fossy, whõ (after he had burned since the peace three or four houses of Monsieur d' Esternay) they haue appointed in garnison nigh to the place where the same Seig. Esternay remaineth, that he may the easlier find occasion to offende him, as he hath often threatned, saying that he hath a seazure of body to exe-

cuſe againſt him. For like occaſion alſo they haue eſtabliſhed the garniſon of the Earle Martinugues, nere to the place of ỳ Seig. of Boucard, to whome he is manifeſt enimy, in ſuch wiſe, that the kings force is employed to reuenge priuate hatred, and they make the king executor of particular reuenge. What ſhal I ſay of the inſolẽcie that is dayly committed by thoſe that are appointed to kepe the paſſages, whom we know (as wel by experience as by the inſtructions giuen to them in writing) were placed to none other end, but to ſpoile, oppreſſe & grieue thoſe of the religion. How oft hath the Prince beſought his Maieſty for redreſſe of ſo many outrages & exceſſes as are dayly cõmitted in euery place, with an vnbridled licence? How oft hath the Admiral made declaratiõ therof to his Maieſtie? What redreſſe hath he obtayned? or what anſweres but only a courtly ſpeach contrary in effecte, and mocks & ſcoutes vnſemely for the iuſtice of a King, and ſo to lull them a ſlepe, that they may the eaſlier fal into the ſnare that is appointed for them. For what iuſtice or puniſh-

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ment haue they done of the murthers and spoyles that haue bene cõmitted since the Edict of Peace? In what towne or place of this realme can they of the Religion remain & slepe in safetie? Where may they enioy their goods & the benefit of the edict? But how will they shew iustice to ẏ smaller sort, when they shew al the iniury that may be to the Prince himself, who is of ẏ bloud of the house of *France*, so as to place garnisons in al places & townes that appertain to him? And that which was neuer seene either in peace or war, to refuse him ẏ entry into his gouernement, to cõstrain him to trot vp & downe the realme frõ house to house, with the princesse his wife & his children in his armes, & to send spies dayly to the place where he remaineth to mark what he doth, to obserue the heigth of the walles, & the number of the gentlemen ẏ are with him, & to sée if there be any meanes sodainly to lay hands on his person: wherof the prince hath taken two which he yet keepeth in prison. Who then cõsidering the equitie of these things may not pertene not only a plain & sincere pro-

reding in those of the religion, but also an incredible patiẽce? May not they be thought fauorers of the welth of this realme? seyng ẏ hitherto they haue preferred the peace & quietnesse of ẏ same before their own gods liues & honors? And on ẏ other side, what infidelitie & holowe hartednesse hath ben vsed toward thẽ? Shal it not be left to al posteritie to serue for exãple neuer to truste publik promises & assurãces? Shal not ẏ breakers of ẏ peace & faith promised & sworne be accõpted manifest enimies of ẏ cõmon weal & quietnesse of this realm? And if this long & tedious pacience do turne (not into a fury) but a most iust & righteous defence, cã they iustly impute ẏ cause of euils and mischieues that ensueth therof to any of those of the religion? Can the Gentlemen that are of the Romish religion (that wil speake without affection) iustly say that those of the Reformed religion haue assayled them? when they declare and protest before God that they neuer minded to attempte any thing eyther against their religion or their persons, their gods, their honors, their digni-

ties,

ties, charges or offices: than maye it appeare to al the worlde, that they are enforced to defende thẽselues through extreme necessitie. And that contrariwise they are redy to bestow their liues goodes & al such other meanes as God hath giuen them, to conserue & warrant the sayd Gentlemen of the Romish religion, from al such iniuries and violences as shal be offered vnto them, as for their sworne brethren, felow citizens and cuntrie men, & the most parte of them parents, friends, and allies: with whome (God be thanked) they neuer had any strife or particular quarrel, nor occasion to haue, neither haue nor wil haue, but wil seeke al meanes to liue in good & brotherly concord, & louing friendship the one with the other. Are not then the breakers of peace (which wil not liue but in trouble) to be accompted cause of al this euill, and the Authors of thys Publike calamitie? And shal not they that wil seeke & consyder it narowly, perceiue that all those enterprises and cõspiracies are practised by the Cardinal of *Loraine*, and the other ministers and Pẽsioners of the *Spaniard*?

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which tend to thadvaunsing of strangers, and the ouerthrow of this poore & desolate estate: If they haue any zeale & affection for the conseruation of the same, will they not ioine with those of the Religion to repulse the vniust violence that is offred thē, who after they haue by troubles & seditions made away the most part of the Nobilitie of both Religions (which is ỹ chief force and floure of this crowne) will leaue more easy and quiet possession to the strāger: And although that the enimies of the sayd Religion think that they brought thē as to the butchery (by breking & violating of ỹ peace) yet they haue this stedfast hope and assurance in God, that the euils & miseries shal redound vpō the heads of those wicked periurers & breakers of the peace and publique promise, as at all times it commeth to passe, and that he shal curse their treason and vnfaythfulnesse, and allow the plainnesse & simplicitie of those of the Religion.

FINIS